**HON 171 – Spring 2008 – Paper #2**

**Due date:** A completed version must be available for peer review on April 10th. An electronic version must be submitted by 8:00am on Saturday April 12th by 8:00am using BlackBoard. No late papers will be accepted. By submitting your paper, you are certifying that the work is wholly yours and that you are aware of the penalties for plagiarism.

**Length:** Papers should be 1500 to 1750 words in length. Longer and shorter papers will be penalized as detailed in the course syllabus. Your paper must present a clearly organized and persuasive argument relating to the material we have read. Your argument must go beyond class discussions. You must develop an stance on the work and use evidence from the text to substantiate your claims. In all cases, make sure you are not summarizing the texts but analyzing them. As this course aims to have you think critically about primary sources, i.e. our assigned readings, no secondary material may be utilized in your papers.

You are being judged on the quality of your ideas, the form in which you present those ideas, and your use of textual evidence.

**Prompts:** The prompts below are just that, prompts. They are not points to be argued, and certainly not theses. They are suggestions for getting you thinking about writing your paper.

1. A martyr can be defined as a person who, without seeking death or suffering, is put to death or endures suffering because of a belief, principle or cause. Was Socrates a martyr for philosophy? You may find it highly useful to read Crito to flesh out any argument you develop from your reading of Apology.
2. Using some of the works we have read this semester (e.g. Homer, Plato, Lucretius, Buddha, Confucius, Jesus, Cicero), offer a comparative analysis of the various viewpoints on “the good life,” "happiness" and related concepts. You do not need to reference all of the works we have read.
3. Immanuel Kant said “[p]hilosophy is not to be found in the whole of the Orient ... Confucius teaches in his writings nothing outside a moral doctrine designed for princes. But a concept of virtue and morality never entered the heads of the Ancient Chinese.” What does it mean to be a philosopher? Was Confucius a philosopher? Was Buddha? Jesus?
4. Develop an argument considering connections between Lucretius and some (but not all) of the Pre-Socratics. Avoid a paper that says something along the lines of “Both Lucretius and Democritus talk about atoms.”
5. Develop your own thesis based on your reading of any of the following: The Per-Socratics, Thucydides, Euthyphro, Apology, Lucretius, Cicero, the Buddhist texts, The Q Gospel, and Confucius.